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convenient. Its theory of their origin is taken from the Priest Code, without modification. The modern theory of their development is stated fairly, but only to be dismissed, and strong emphasis is put on the typological features. Parallel details in other religions are conceded, but not allowed the same significance, and Jehovah's adoption of the same, so far from proving a borrowing by Israel, shows Jehovah to have been above putting an undue value on originality.—*Geschichte des Volkes Israel*, in acht Vorträgen dargestellt von Max Löhr. (Strassburg: Trübner, 1900; pp. 168; M. 2.) The author's critical position appears in his frequent citation of Wellhausen and in his treatment of the patriarchal tradition. Abraham is a personal character, but Isaac is surmised to be but a literary reduplication of Abraham, and Jacob a personification of the nation's history covering hundreds of years. In Moses we come again to a historic personality mightily inspired of God, and the same inspiration is reverently ascribed, in less degree, to the other great characters of Hebrew history, especially to Elijah. Liberal use is made of contemporary foreign records, but with caution, as where it is concluded that nothing certain in regard to Israel can be drawn from Mernephtah's records beyond the fact that Israel then existed. For post-exilic times the order of events is accepted as given in the common interpretation of Ezra and Nehemiah. The style is clear and forcible, at times brilliant, as in the treatment of the reign of Jeroboam II. and the appearance of Amos at Bethel. It would be difficult to pack more into so small a space so intelligibly and interestingly, and the book is well fitted to popularize the study of the Bible in the modern historical spirit.—DEAN A. WALKER.

Der Talmud, seine Bedeutung und seine Geschichte. Dargestellt von S. Bernfeld. (Berlin: Calvary, 1900; pp. iv + 120; M. 1.20.) The Talmud is still often maligned. Occasionally a would-be enlightener speaks of *Rabbi* Talmud, another quotes the Talmud by chapter and verse, and the information given is quite worthy of the informants. One thing luckily no longer happens: the Talmud is no longer burned. And if this delightful state of affairs is going to last for some time, one may hope that, with the help of history, philology, and the science of comparative religion busily at work on its multifarious aspects, the Talmud may really get to be read, better understood, and eventually appreciated. But, biding that far-off ideal event, the impatient general public may get from Dr. Bernfeld's brochure a

fair insight into the nature and meaning of the Talmud by means of a bird's-eye view of the history of its growth and fortunes from the earliest germ in the sophoric tradition down to our day. We can think of few men better qualified for the task than Dr. Bernfeld, whose name is a household word in modern Hebrew literature, who knows the Talmud at first hand, and who is in touch with the best critical thought of today. His book, though popular and in sympathy with his subject, is conceived in a purely scientific spirit. We suspect that Dr. Bernfeld would have no patience with anything savoring of apologetics. The style is brisk with occasional flashes of Renaissance brilliancy, and aglow with life and color throughout. The names of the chapters are: "The Oral Law," "The Talmud or the Gemara," "The Historic Development," and "The External Fortunes."—EPHRAIM FELDMAN.

The Last Years of Saint Paul. By the Abbé Constant Fouard. Translated with the author's sanction and coöperation by George F. X. Griffith. (New York: Longmans, Green & Co., 1900; pp. xiii + 326; \$2.) This book, which bears the sanction of the Roman Catholic church, is a companion piece to the author's previous work, *Saint Paul and His Missions* (1894). It treats of the life of the apostle, beginning with his first Roman imprisonment, but it also treats of the work of the other apostles and of the life of the Christian church following the course of events down to and including the fall of Jerusalem. The title of the book, therefore, seems too narrow. Not only does the book satisfy the demands of the censor, but we are told in the preface that the aim of the work is to show how the apostle, who had vanquished the gentile world, creating in every land churches and episcopal sees, urged by the Divine Master, comes to Rome to merge his apostolate in that of Peter, the supreme pastor. We are therefore prepared for the course of thought which the book will follow. The author does not set before us the processes of his reasoning, but merely his conclusions, so that the book will interest those who do not wish to be troubled by processes, but desire the infallibility of the printed page.—HAMILTON FORD ALLEN.

Die ersten fünfzehn Jahre der christlichen Kirche. Von Ludwig Albrecht. (München: Beck, 1900; pp. xi + 276; M. 3.) The historical material for this book is made up from the events recorded in the first twelve chapters of the book of Acts. The book is not, however, a running commentary on this portion of the New Testament;